



I once resoluid that nothing should be seen,
And so presum'd to interpose a Screen.
Because I thought the Multitude with greed,
Would love to looke upon the Peece, not read.
But in the end, determinid for to take,
Aside the Curtaine, for the Figur's sake.
That seeing first, this Hæro's in the face,
They then might read, but in the second place,
" Englands brave Gen'rall, in its just defence,
Yet but the Shaddows of his EXCELLENCE.
W. Marshall sculpsit.



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2

THE HEARSE OF THE Renowned, THE RIGHT HONOURABLE ROBERT EARLE OF ESSEX

and *Ewe*, *Viscount Hereford*, *Lord Ferrers* of *Chariley*, *Bourchier* and *Lovaine*,
Sometime *Captaine Lord Generall*
of the *Armies raised for the defence of King and Parliament*.

As it was represented in a *Sermon*, preached in
the *Abbey Church at Westminster*, at the *Magnificent*
Solemnity of his Funeral, *October 22. 1646.*

By RICHARD VINES. 7

*Eccles. 12.5. Man goeth to his long home, and the mourners
goe about the streets.*

Published by Order of the House of Peeres.

LONDON,

Printed by *T.R. and E.M.* for *Henry Seile* and are to be sold
at his shop over against *Dunstans Church in Fleet-street.* 1646.

ЭНТ
ЕСЯН

ОЕ ТЕ

БЕДНОВЕДЕНИЕ

ЭНТ

ИСЛАМСКАЯ ИСТИННОСТЬ

ТЯБО

ХЕДОДАХ

ИСЛАМСКАЯ ИСТИННОСТЬ



TO THE
RIGHT HONORABLE
The House of
P. E E R E S
Assembled in
PARLIAMENT.

Right Honorable,

THave performed what service I
am able to the Honourable ~~the~~
nowned Lord, deceased, And to
the Commands of that Right Ho-
nor able and Noble Triumvirate which gave
being to this Sermon. And to your Lordships
by whose Order I have adventured upon this

Publication: All men (except such whose ei-
ther morosity or malignity doth account, veter-
a in laude, praelencia in factu) must ac-
knowledge the worth, the value, the faith-
fulness which lie under the Robes you weare,
and that it is not a meere borrowed Opinion
which makes you Honorable, but the refle-
ction or rebounding back of that upon you,
which went first out from you: But this Ser-
mon will teach you, that Titles of Honour
are written in dust, and that Princes and
great men must fall, their very Montiments
are mortall, and will in time be found as Ar-
chemedes his Tomb (by Cicero in vepretis)
over-growne with Thorns and Briers; and
that ligur of memory which fadeth after your
Sun-set, is but like the Moon which wanes al-
so by degrees: No glory that's woven in the fi-
nest Tapestry of this world but will lose colour,
decay, and perish, but saving grace and the
knowledge of Jesus Christ is ~~utriusque~~ a
possession

possession for eternity, your zealous agency for
the Church and State will carry you as far to-
wards Immortality as any other Chariot in
this world. Its as much as nothing when one
can say no more of a man then is said of some
great ones, that they reigned and died. The Gen. 36.
Lord give you hearts animated with zeal for
God, together with a right temperament of
counsel, knowing that you are over a people
who (as Tacitus saith) nec tota servitatem
poteris possent nec totam libertatem, and if
your fall do come before you see, or reap the
fruit of your labours: The Lord make you
fewer or may take comfort with you, and leave
Honour behinde you. So much

Yours, Your Lordships most humble and

anwworthy servant, in and for

Jesus Christ,

RICHARD VINES.

Die Veneris 23. Octob. 1646.

Ordered by the Lords in Parliament assem-
bled, That this House gives thanks to Ma-
ster Vines for the great pains by him taken
yesterday in the Sermon hee preached at the
solemnization of the Funerall of the Earle of
Essex, deceased: And hee is hereby desired to
Print and Publish the same, which is not to be
Printed by any but by Authority under his own
hand.

Given at the City of London this 23. of Octob. 1646.
To seal him, in the presence of the Clerke, Parliament and the
Honorable members of the House.

I do appoint unto **Henry Selle** to Have half this.

Impression of my Sermon.

Given at the City of London this 23. of Octob. 1646.

Richard Vines.

Printed by

CHARLES VINES.



A
SERMON
P R E A C H E D
At the Solemnization of
the Funerall of the Right Hon-
orable ROBERT Earle
of E S S E X, &c.

Right Honorable, &c.



S that Lot sent forth to attach a particular man, *Gen. 13.16.* did move *gradatim*, and by steps, taking first the Tribe, then the Family, then the House, and at last the Man; after which manner of progression, though at fewer steps, *Jonathan* was also taken, *1 Sam. 14.42.* So doe the tracks or *vestigia* appearing

pearing to your eye, lead you at two or three removes to the most sad occasion of this extraordinary and magnificent solemnity. The Escutcheons which are the *Index of the Family* do speak first, and tell the name of that honourable Family which this *Lot hath taken*. And this sable field of men, charged with a stately Herse, honoured with so great a confluence of names and titles of honour granted either by the Sword or Gowne, whether Honourable, Worshipfull, or Reverend; and that in this place, where the *Dii majorum gentium* have their Shrines, where the *Lions of England* have usually put off their *exuvias*, and where Majestie and highnesse have laid up what of Mortality they had, doth proclaim him to bee some Prince, or great name of that Family, *whom the Lot hath taken*.

But then the Military Equipage, the mourning Drumme, the broken Lance, the *insignia* and Instruments of Warre reversed, and in a mournfull posture; The Truncheon in a dead hand, doe speake the very man. It is *Jonathan that is taken*. And shall *Jonathan* dye that hath wrought so great salvation in *Israel*? It is (alas) too late to say, shall *Jonathan* dye, This *Jonathan* cannot be resued by the love of *Israel*, therefore I must sadly lay the Scene in one that is already fallen: for do not yee know that there is a Prince and a great man fallen this day in *Israel*?

1 Sam. 14. 45.

2 SAM.

2 SAM. 3. 38.

Know ye not that there is a Prince, and a great man fallen this day in Israel?

This Text presents you with the Hierse of *Abner*; a Prince and a great man fallen in *Israel*: This day presents you with a paralell Hierse of a Prince, and a great man fallen in *England*; both of them magnificently attended with the drooping stateliné of publike and universall lamentation,

That I may set up some lights about the Hierse of *Abner*, you may please to call to minde:

1. His Office.
2. His Project.
3. His Fall.
4. His Funeral.

1. His Office was Captaine of the Host, or *style now*, Lord Generall of the Forces of *Israel*; it was not so much because he toucht King *Saul* in bloud, being Cousin-Germane, as in respect of this high cothmand, that he is called, *A Prince, and a great man.*

2. His Project which he had upon the Anvile now at his death, was the reducement of all *Israel* unto the Scepter of *David*; herein his Project concur d with Gods; but took rife in him, from

an ill or suspicious ground. *Ishbosheth* doth but question him for familiar usage of a Concubine of *Saul* (which if true, was in those times accounted a kinde of *Crimen Majestatis*) and this heats his blood, for great Instruments will not beare a cheeke) and thereupon his Stomack brings him off to *David*. God useth the sins and great Spirits, or animosities, of great men (though they be not carried by Conscience) to bring to birth his owne purposes and promises made to his Davids.

3. His Fall ; which was by the hand of pretended revenge, but reall emulation ; the spirit of *Cesar* and *Pompey* was in *Joab*, before it was in them : He could not abide a corrivall or equall. Let great Commanders looke to this ; Ambition is a Planet that must have a whole Orbe to it selfe, and is impatient of Consort.

4. His Funerall ; and that was solemne and honourable in *Hebron* ; now the royll City, and formerly the Sepulchrall of *Abraham*, *Isaac*, &c. At which, *David* was chiefe mourner, for hee followed the Bed, or Herse, verse 31. and hee was the Oratour that made the speech of Lamentation ; as he had before done for *Saul* and *Jonathan*, 2 *Sam.* 1.19.

Now for the Herse before you, let us see how farre it paralells with this in the Text.

1. The Prince or great man fallen this day in *England* was Captaine Lord *Generall* of the Host of *England*. There is agreement in the Office and Title ; the Text could not be proper to any fallen

fallen under our Meridian unto this day: but unto this new star created by the Parliament, and arising in this Horizon, about July 1642. and now eclipsed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reducement of divided *Israel* into one hive is some-what-alike in both. But here is no effeminate spark, that raiseth the spirit of this great man into a flame: no such cause of his engagement, but the defence of those pupilli twinnies, the two bleeding sisters ready to myfe to each the others bosom, the *liberty* and *property* of the Subjects of *England*.

3. His fall is cleere of the disaster in *Abner*'s story; he falls not by the hand of some unworthy and villainous deserter of him, made bold by his vanquishment or flight, as *Pompey* did: nor by the just fury of an oppressed Senate as *Cesar* did; nor by the arts and stratagems of a treacherous death as *Abner* did. *The hand of Job* is not in all this; but by an *Euthanasy* (which *Angustus* wifht for) a faire death. Hee dyed in peace.

4. His Funerall for the state of it certainly over-matches the patterae. Here are the two Houses of Parliament, the map of all *England* in two globes, powring out their sorrowes, and paying their kisses of Honourable farewell to his tutelar sword.

The Princes of the Land that quarter with him,

in honour and in bloud, do quarter with his herfe
this day in blacke and mourning.

The flowre of the renowned City of London
(farre surpassing the meannels of Abner's Hebron)
doe traile their teares after his Herfe, and are
come to put upon him their *civicam coronam*, their
civicall crowne of Honour, *propter servatos eives*
for their saved Citizens.

The reverend Judges and the Worthies of that
gowne, doe present the mourning teares of the
lawes that pay this tribute for their freedome
from all Antinomian prerogative.

The honourable souldiery, those great names
which while they wore his Orenge in the field,
could haue daunted death it selfe, doe now in
change of colour weepe over him (and what mar-
ble weepes not in such change of weather?) David
that could take a lion by the beard, yet weepes at
the Herfe of Abner.

The gowne also hath its ranke with the sword
in this great Army of mourners. The Assembly
of Divines whose prayers hee sometimes valued
and requested; neede not be distreined for their
contributions of teares & grief, they must wrap
up in a cloth, and lay up behind the Ephod this
Goliath-conquering sword in memory of a very
cordiall and noble Patron.

Lastly, what should I say of those starres
that come not into any constellation. I meane
persons of quality not within the rankes, yet
within the line of this Lamentation, together with
that infinite multitude of all sorts, from Ce-
dars

ders to the hysop, that doe not onely come to fill their eyes, but to empty them? I must conclude, to say as the cryer of the *Indi seculares* at *Rome*, (which were but once in a hundred yeares.) Come and see that which ye never saw before, nor shall ever see againe.

Plin. I.7. q. 28.

If yet it be replyed that *Abner*, *Funerall* bath one point or two of State above us, *David*, a mourner, *David*, an oratour. I say, but this; The teares of *David* were at this time in great part Compurgators of that suspition which he mighte lye under, of having a finger in that wherein *Joak* had his hand, which kinde of teares we have not, nor could wish to have, though *David*; only in the oratour *David*, that made the speech wee are exceeded; and I am glad that such a State as this is inferiour, and deficient in nothing; but that wherein my poore service lies.

By this unparallelling parallel, you may easily see that my discourse will be divided between two nobis *Generalls*: and first let us come to the Text, wherein *David* speakes something of the dead, and something to the living.

Of the dead. That a Prince and great man is fallen this day in Israel.

To the living. Know yee not. It concernes you to know, or I would have you take notice both of it, and that I am weake this day, though anointed King, and that the sonnes of *Zeruiah* are too hard for me, so that I cannot execute justice at present upon the bloody hand that hath given us this stroke.

*Vatablus in
Annot.*

Concer-

Concerning that which is spoken of the dead, therein you shall finde the reaſon or ſpring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Israel.* This day in *Israel* hath the Emphaſis in it. In this nick of time wherein *Israel* was upon the point of reducement by the agency and uſefull contributions of this great man, who ſeemed to be the only Pilot that could have put the ſhip into quiet harbour, or at leaſt a very great ſteers-man in the worke. This day is hee fallen, and ſo *Israel*, if not more alienated by his fall, yet reinaiſteth in diſtracſion and unſettlement: and *this day* wherein I cannot give them juſt reparation, if they ſhould demand it of mee; if any ſhall deny that there is any accent or emphaſis in the word *this day in Israel*, doe but borrow the relexion of light from the ſtory, & that will cleare it.

I ſhall not crumble that I have to ſay into literall & ſyllabicall minutis, leaſt I be of their number: *qui verborum minutis rerum frangunt pondera*, but will draw up the matter into this theam or head;

The fall of a Prince and a great man in the time of his agency and uſefulness for the ſettlement of the diſtractions of Israel, is juſt reaſon of a ſad and ſolemne lamentation.

This point I will open by parts, and those words. *Know yee not*, ſhall bring up the uſes of it, in the rear.

1. The ſubject of this lamentation is *a Prince and a great man.*

Gellius.

Doct:

Prince to our English eares, sounds the first masculine branch or furde shooting from the stem of Majestie. But the Scripture, which speaks no Treason, gives this title to Captains in War, and generally to men in ~~war~~^{magistracy}, in headship or power, whether Military or Senatorian ; yea, though a man be but the fore-man of his rank.

Judg. 4. 2.
2 Kings 9. 5.

Great man is a note of some singular eminencie above the ordinary trees of the wood, and is a title given even to a *Nabal* that hath three thousand sheep and a thousand goats ; which is the meanest tank of greatness. 1 Sam. 25. 2.

But where a *great man* is added to a *Prince*, it may well import as much as *magnificent*, a man of powerful interest, great valour, honourable achievements, noble activity in his place. *Magnus* is an addition or hatching by which *Alexander*, *Pompey*, *Carolus*, &c. have been firnamed, for their great services or exploits. So that a man by his orb or place he is set in, is *Princeps* : but by his influence and beams of worth, raying from him upon the sublunary Commons, he is *Magnus*. It is an excellent conjunction, a *Prince* and *great man*. According to style of honour with us, a man may be noble by birth, descent, or blood. And though I be none of the new *Switzers*, that could wish Princes Canton'd into the common level ; yet I may put you in minde that *Antiquity of Race* is but a Mose of Time growing upon the back of Worth or Virtue : And if a man carry

Cap. de Nobilitate.

not the primigenial vertue with him, which first made his Race noble, he is but a flower by change of soil degenerated into a weed, as having nothing in him but the wax or matter, without the form and stamp of Noblenesse. And you know also that Nobility is often-times the creature of a Prince his fancy, which when there is no intinscal worth to be the supporter of it, is (as *Charron* saith) but Nobility by Parchment. Its a brave consociation, when the goodnesse and activity that makes you great, is as high as the place which makes you Princes : for if that crazy fancy take a man, which possest some great ones ; they would be called Gods, and personate an ostentation of greatness above men ; it may bewray pride and madnesse ; but can never so far deceive the sense of underlings, but that they will say as the Cobler did to *Caligula*, in that state and humour, That he was ~~unus magisnequam~~, a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be Princes, *Fortuitum est* ; but I can tell you how to be great men : not great in the glasse which Parasitical flattery holds before you, but indeed ; and that is thus : Fill the sphere of your activity, the Church and State, the Town or Countrey, with the powerful and benign influences that flow from intinscal worth : make the times the better for you : Constrain by your example your inferiours to know

know God, and reform their Families. Let not Profaneness hide it self under the wing of your patronage, nor lessen it self by the greatnessse of your examples. Impartial and speedy Justice, with sweet refreshing Mercy, will make you great men in the Commonwealth ; Zeal and Syncerity for God and his House, will make you great men in the Church. He that will be a great man, must draw his lines to the center of publike good : private ends never make a great man.

2. The subiect of this Lamentation is, *one Prince, one great man.* Yee are called (as some interpret the word,) *the Corners of the people ; the Shields, the Gods, the Saviours, the Shep- 1 Sam. 14:38. beards of the people, the Ministers of God for God, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge ; the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you : wee poore men steale into our Graves, with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband : No body takes notice of the Gloeworme, that goes out in the hedge bot-tome : No Comet, or Prodigie, or Earth-quake tolls us the knell of our departure ; but one of you is carried forth by the teares of all *Is. & I. A. E. L.* provided that you bee what your Names import, publick men, common Sanctuaries of the oppressed ; Cities of Re-
Judg. 20:2.

fuge, Altars of protection ; for otherwise you may bee such as that your death would bee more worth than your lives, and then, though you may bee able to put Men into blacke, you cannot put them into mourning : Your Death cannot bee worth a Teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince and *A great man fallen*. Death is a fall from every thing but grace : some doe fall from a higher Scaffold ; great men fall divers stories, from Honour, Riches, Offices ; others from the surface of a level ground, having nothing to fall from but naked life. Saints die : the gods do fall : I need not stand to prove it : there is not one of you great men, but shall be the proof of this Point shortly. The Law of Death runnes thus : All Honours, Titles, &c. to the contrary, in any wise notwithstanding : and there is no Prerogative to check this Law. I will not garnish this Deaths head with fine fragments of Poetry, and such stuff : nor would I at all set it before you as a standing dish, were I not surrounded with so great a Corona of Princes and great men : and haply some of you may be of *Lewis the Eleventh* his minde, that charged all about him that they should not name the terrible word *Death* ; which yet you must hear of ; for it is the way of all the earth ; the house of all the living ; your
long

I Kings 2. 2.
Job 30. 23.

Lucian necy:

The way to this house of all the living, is
(as one saith) *sanguinea*, or *lactea*; the bloody
or the milkie; that is, the common, natural, or
usual way.

The former is troden by great men ; the Prince in my Text was sent home this way ; and so was the first man in the world that died. The Sword hangs in a hair over the heads of great ones , who are often cut off by the hand of emulation and animosity. That Slaughter-house of ROME (where it hath been practised by the Popes themselves , who (as one of them said) do rather succeed *Caesar* , making his way by bloody then Peter) hath scar'd out cruel Ennemis to cutoff famous men by a meritorious knife. How happily may you the Worthies of our *Israel* call to minde the goodness of that great God , who hath bound the hands of such assassinating blood-suckers from executing their fury upon you , all this while , that you by renowned industry and zeal , have given provocations to *Rome* and *Hell*.

The Common way is troden by you great
C 3 ones

C 2

Psal. 82. 4.

Adrian the
fourth. After
and Monum-

ones too : for ye gods do die, and ye Princes shall fall *like other men*. If you run your Genealogies high enough, you will finde your selves but as other men, in the *fretum* or *narrow sea* of Mankinde that divided the two Ocean worlds, *the Ark of Noah* : and thence if ye hold your way upward, you will be found the sons of *Adamah*, common dust : And you that are the highest dust, raised by a puff of winde of Honour above other men, are laid, like the small dust, with one drop of rain. There is a great *Arbiter* of all things, that can thunder the proud Emperour under his bed, and write the great King at three or four words into trembling : That can send a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raisin, as mortal as *Goliah* his spear : That can unspeak the whole world into nothing, and blowe down a great bubble with an easie breath : That by drawing one nail, can throw down the stateliest building, and undresse your souls by unpinning one pin. If he take the Bridle off the head of that fire thates in youldty presently burnst you up, by a Fever. If he let loose the water, it drownst you, by a Dropisie. If he lay his hand upon your mouth, he takes away the aye difference between sleep and death. He saith to *Moses*, *Go and die* : and it follows afterward, *Moses*

ses my servant is dead. Every man hath a day which is called *His day* : and death never makes return. *Non est inventus in baliva nostra.* 1 Sam. 26. 10.

274. The subject of this Lamentation is a Prince and a great man fallen in the time of his agency and usefulness for the settlement of the distractions of *Israel*. The key of the story unlocks the sense of these words, *This day in Israel*. It was a time that the promise of God to *David* was at the birth, and the Midwifery of *Abner* was offered. Let *Abner* otherwise be what he will for a man. God may use an *Egyptian midwife* to bring forth the childe of an *Israelite*. But this great man falls in the very nick of time, before the good issue of his designes. Let me point out this Observation to you:

It's not unusual, that great builders catch a fall when they are upon the scaffold about their work.

Oh how it amazeth the faith of Gods people, when the star that led them out of their own Countrey, goes out of sight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a sore temptation, when it must see the fall (as I may say) of the Electour of *Saxony* and others that were pillars of hope. *Moses* must live no longer then to bring *Israel* into the plains of

of *Moab* : himself is allowed but a prospect of that he hoped to have enjoyed, and to have brought *Israel* into. We are not without presidents : our eyes have seen some of our greater lights eclipsed , *pleno Orbe* , when they have been at their Full. The great God that hides his Counsels , knowes his Works from the beginning to the end : and he takes off such Instruments that he may shew that he doth not need , is not tied to any tool : for he made the great world without any. When he saith , *Faciamus* , he speaks to himself alone ; not to himself and man. Thus he makes way for some other Providence to come upon the Stage , and brings about his Work by a more crooked Instrument , which we imagined should be done by a strait one. So *Israel* is speedily reduced to *David* , though *Abner* fall. Or he humbles his people just before his promises take effect ; and first strikes them dumb before he open their mouthes in a *Benedicite* ; that the lowlinesse of his handmaidens may break forth into a *Magnificat* : or the time is not yet come that *Israel* is to be brought out of *Egypt* : and therefore though *Moses* begin to rescue the *Israelite*, and slay the *Egyptian* , yet he must flee for it , and be hidden for Fourty yeers. Or else he pulls the stool of our confidence from under us , because we sit down upon it : or else pulls up

up the sluice of some judgements which have been yet hinder'd by some *lot* or great man, or what soever it be. We see that God writes the Names of our best and greatest men in the shell, and takes them away by a kind of Ostracisme. All the help, hope, and comfort is, that God hath all instruments eminently in himselfe, and can raise up a *Iesbus* in stead of *Moses*. Wherefore if his Disciples cannot cast out the evill spirit, let us come to himselfe, and make our selves as sure of his Word by faith, as he is sure of his Word by promise; for though *Joseph* die in *Egypt*, yet he layes his bones at stake, that God will surely visit his *Israel*; *Gen. xlvi. ver. 23.*

5. All this that hath been said, a Prince, a great man fallen at such a time, *is just reason of sed and temporall lamentation*; and therefore *Davids* and *Iffraels* is in this mourning posture: such a man whose influence had a large circumference or sphære while he lived, is followed by an honour and sorrow of the same compasse when he dyes: You *Princes and great men*, death will tell what the world thought of you; while you live (it may be) Sycophants and flatterers lay their egges in your eares, and hatch monstrous opinions in you of your greatnessse. Such rookes usually build in the highest Trees; and on the other side, envy and detraction may breathe upon the glasse of your reputation, that it shall not (while you live) report so cleare an Image of you, but death will make thorow-lights in you; that you shall be seen on both sides; for rowes will not, cannot be tongue-tyed; you will

then begin to reap your due. Then the world
breakes out into those exprestions ; He was a brave
man, He was a great Courtier that could not be
Bribed with a white Straffe, to be of counsell to
subvert the freedomes of his Countrey ; He was
a Capteine that could draw a line, but not to the
ignoble center of his private ends ; He was a Juri-
stice that would scatter the drunkards from their
Ale-bench, and did not understand the language
of a bottle or a basket ; He was a Nibemag, whose
kindnesses were great which he shewed to the
House of God, and the Offices therof. He was a
Minister that could not only thunder in his Do-
ctrine, but lighter in his Life ; He was a Popu-
lian (a great Lawyer) but he would not defend
Imperiall and arbitrary exorbitancies, though he
dyed for it ; He was a man that appeared and stood
for the truth, and for God in the worst times,
when the ~~Summer~~ birds were hidden in their hollow
Trees ; He was a man firme and fixed, and studied
not the neutrall art of putting off the cap to one,
and making a leg to another. And is not this a
brave Echo, are not such men worthy of the Ho-
nourable teates of Israel ? or else Israel hath reason
to mourne for the senselnesse and Stupidity of
their owne hearts. And for the State and Honour
of mourning, it is an ancient solemnity credited
by time, and great examples, yea, and almost the
common sense of mankind. For both Egyptians
and Israelites concurre in weeping for *Jacob*, whose
Exequies were performed in great Equipage
when he was carried out of Egypt ; & not to instance

in more examples, it is said of *Hezekiah*, that at Judah & inhabitants of Jerulalem, did him honour at his ² Chro. 32, 33; death, and laid him up in the highest Cell of the Sepulchers of David's sons: such is the convicive Majesty of goodness, that this Idolatrous-hearted people follow their great Reformer to his grave with honour. In vaine doth *Bellarmino* goe about ^{De purgat. lib.} to prove out of these solemnities, that they are done ^{1. cap. 3.} *ad juvandas animas*. Wee find no Law of sacrifices for the dead, these expressions are but civill indexes of honourable sorrowes: a debt owing to Worthies while they liv'd, and the remainders paid at their death: Like the after-beames of the Sun, which follow him to his bed; and we were unworthy heires of their famous acts, if out of their own goods we could not allow them answerable interment: and if any Cynicke in his morosity shall say, that it matters not, *hominis an in sublimi putrefactus*. Let him enjoy a Philosophicall rotting in what ditch he please; we know, there is the buriall of an *Asse*; the graves of the common people, which is something above that, and higher yet, there is a buriall in the City of *David*, but not in ² Chro. 21, 20. the Sepulchers of the Kings, and amongst the Sepulchers of the Kings: There are lower and higher Cells. Honour will follow after worth and merit even into its grave. We doe not lay up the car-kasse of every Cole-ship with that respect as that of *Drakes* was; though confessedly the one must rot, as well as the other.

So much for the opening of the point. Now I come to the words, *Doe not ye know*, by their hand

to serve in the uses of this point :

1. *Know ye not, You Princes and great men that ye must fall.*

2. *Know ye not, You lower Shrubs, that these Cedars must fall.*

For you that are Princes and great men, I may say of you, as *Xerxes* weeping, said of his vast army, within these few lusters of yeares, there shall not be one of you standing, but all fallen, and let me set this deaths-head before you: For I have no other dish, nor am I likely ever to entertaine such a Table-full of so great guests while I live againe; let it therefore,

First, Humble you, and give me leave to follow the chariot of your greatness, with *μητραν αρχαντας*, remember that you must fall. Greatnesse hath need of some correctives. You are such Pictures, that if one stand of the one side of you *You are Gods*; but if he looke upon you on the other side, *You are men*; and must dye *like men*: this takes you one step lower; nay, wee may goe lower yet. For man being in honour without understanding is *like the beasts* that perish. Wee are all proud; pride is the shirt of the soule, which it puts off last when it shifts: And every rising ground of authority or power, makes us rise in thoughts. The very bramble, if it get a smatch of authoritie, will be talking of his shadow. Oh that you had the meekenesse of that *Moses*, whose face did shine, but he knew not that (I speake this by allusion) the skinne of his face did shine. I would that but every teath, thought, of your rising was accom-

pani-

panied with one thought of your falling: And yet you have more reason to have death in your eyes then other men, because the Venice Glasses and China mettall of your fine, and tender bodies, wil not abide so great a stroke as other erthen Pots of courser mettall; I will not offer to you those complements with death, whereof wee read good store, in use among great men; as the boy that cry'd, *Memento se mortalem*; or that, of presenting severall sorts of Marble to the Emperour upon his Coronation day, that hee might then chuse which he would have for his Tomb, &c. But let me preesse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiaritie or curtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reproofes of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessells like your selves: Submit your cheeke to reproofes, for your owne sinnes and of your families. Let not your owne iniquities take sanctuary in your greatnesse; Frowne not your Chaplaines into a meale-mouth'd basenesse, so that they dare no more make a darke or oblique reflexion upon your darling sinnes, then take a Beare by the tooth. If you will bleed out your ill blood, you must pull off your Velvet sleeve and let the arme be bare to the poynt of the knife: Keepe no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnesse, then

by it to cast a muzzle over the mouth of sound and searching reproofes. And it is a just judgement of God upon such men, that they shoulde have Prophets, that will say to *Ahab, Give up and prosper.*

Secondly, Quicken you to activitie in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise, you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Commonwealth, they have trusted you with all they have, and your bond is good; but yet be not offended if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death; Get death into your minds, and it will put life into your Actions; what you found made of poore Bricke, leave in stately Marble, and be not like many, who while they are rising, appeare very active and stirring men; but when they are up, do freeze into a benummed flownesse, like Bells that strike thicke when they are rising, and afterwards when they are at full pitch, are set; put your selves on with this spurres, I must shortly dye: How should I live fruitfully? The night will come, how should I labour while it is day? I wish well to things that are good; but (*Bene cogitare est bene formare*) a good thinker is but a good dreather; nothing more sads and duls the heart when one comes to dye, than his neglect of such opportunities which Gods providence

dence, or his owne place have put into his hand of receiving and doing good. Nor is there a sharper corrosive, than the reflection upon those daies and times that have passed over him, *Male, aliud, nihil, agensem.* The highest Hills are the barrenest ground, and I woulde, that faying did not so truly square to Great Ones, (that is) that the goodliest Trees, as Cedars, &c. do either beare none, or the worst Fruit. Great parts and abilities without exercise and putting forth, are but secret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable soyle. And therefore, you the Great and Noble Worthies, in whose hands are the Publike Faith, the Publike Mercy, the Publike Justice, and the Publike Peace; be good, and (let your goodnesse make you) quicke dispensers of what you have in Stewardship, because the time is short, and the word *redemptionem* may be given suddenly, looke upon us as mortall men, who shall not live long to receive, and upon your selves, who shall not live long to give the fruits of your hands. And because the Occasion invites me, let me propound an object to your charitable justice; that is, the relief of those great sufferers who have been great doers, I meane the first adventurers with this great Commander, when he first cut through the Alpes. As for the great and doubtfull masters that are under your hand, I woulld not be thought so rash, as to wish you to precipitate: A Pilot among shelves and rocks may be too quick, A counsellor sometime saved the Common-wealth; only thus I may pray, that when the Haven lies faire

faire before you, and is without barre, you may for-
titer occupare, set in stifyly, lest new waves, raised by
crosse winds, carry you backe into the Maine
againe.

3. Arme you against your fall, that the day
thereof may be to you (as the passion-day of the
Martyres was called) the birth day of Eternity.
Nequaquam morte moriemini, was the inlet of our
fin and misery, and keepes the doore open to sin
still; The Epicure hath his Armour against death:
a senselesse consideration of it, as of a nothing, or a
not-being. The great Spirit hath his Armour too;
A contempt of death out of principles of Valour
and Honour; but neither of these Armours can
keep the Arrow from the quick; There is a terri-
ble clause in the Statute of dying, *And after that
the judgement*. Nor yet will I go about to arme you
with this meditation, that we shall have a shorter
journey from death to life againe, than we had from
not being, unto life, or that which is cited by *Ge-
rard* out of *Luther*, that all the time that hath
run, or shal run out from the beginning, to the end,
shall seeme to *Adam* when he riseth againe, but
sanquā somnum unius hore, as the sleep of the body for
one houre; But if you will break the fall, which else
will break you, then you Gods must become *Saints*,
(for all Gods are not *Saints*) the death of *Saints* is
more precious, than the death of Gods; Grace is
speciall baile against death, there is no Gall and
Vinegar in it to be drunke by them, for whom
Christ hath already drunke it, *Death* (saith the A-
postle) *is yours*, because contributory and subser-
vient

vient to your happynesse ; That life which is hid with Christ in God, is out of the reach of death, our Saviour proves *Abraham* to be living, because God had long after his death, said, I am the God of *Abraham*. Those that are confederate with God in Covenant, must alwayes live; that the Covenant may not be dissolved by the death of the one party. There is a way then, to breake the teeth of death, and to be immortall : Have God for your God ; labour to have something in you that is immortall besides your very soules ; lay up for your selves a treasure beyond the sea of death, that when this *membrana dignitatis* (as *Seneca* calls it) a thin skin of honour breakes ; you may not be quite bankrupts ; enrich your soules with the power of godlinesse, which is profitable to all things. The place of Princes, the magnificence and great works of great men ; The faith and godlinesse of poore men doe make a rare composition. Doe not instead of disarming death, arme it rather against you, by putting a sword into the hand of it. The more service that you may doe by the advantage of ground you stand upon, the heaver will your accounts be, if your greatness be made a Stage and Theater for to act the parts of luxury, lasciviousnes, oppression upon. What difference is there between such gods, and those in *Homer*, of whose drunkennesse and adulteries there is frequent mention; let me speake one word to you, young Noblemen, and Gentlemen, Learne you the way of godlinesse, that may free you from the loosenesse and vanity incident to greatness ; for when you have

given *floreum Diabolo*, the floure of your time to lusts of youth ; your fall may come before you can so much as give *fasem Deo*, the dregs thereof to God.

I conclude this point with that which one observes upon Gods seeing all the works that he had made, that they were *very good*, for then immediately (saith he) followed the Sabbath, or rest of God, which (though our salvation be not of works) may signify thus much to you, that when you shall come to a retrospect upon your wayes and works, and find them so empty of and contrary unto God. There can be no expectation of a Sabbath or rest unto your soules, and therefore *wash ye, make ye cleane, &c. Isa. 1.16,17.*

The second, *Know ye not*, is spoken to you, the lower shrubs. You are to know that your great men may fall in the very time of their usefulness and service for your good. In their losse, bewaile your sinnes : for though you feele not the stroke while the wound is fresh and greene, yet afterwards you will find the want of such as are worthy instruments, when we expect they should doe great things, God by taking them away, interrupts the cast. Put not therefore your trust in Princes, nor in the sonne of man, in whom there is no salvation; for his breath goeth forth, and in that very day his thoughts perish, *Psal. 146. 3,4.* even his projects and intensions for your good, die in the wombe, and are abortive. If we leane hard upon the reed, it breaks the sooner, and we are laid flat on the ground. God wil not let his people enjoy that long, which

which they prize too much, some worme shall smite that gourd, and it shall wither ; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I Shall now come to the paralell Herse of that *Prince and great man* fallen this day in *England*, of whom, though modesty it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro, it not being easie to be moderatour of the Arguments that are for speech, or silence : Not because the matter will surpase the workmanship, and the copiousnesse of the subject shame, the penury of my expression, but because on the one hand it is argued, that funerall Encomiastickes of the dead, are very often confectiones of poyson to the living ; for many whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may preesse a hackny Funerall Sermon to carry them to Heaven when they die; especially, if such for whom no file could be rough enough, while they lived, be smooth-filed when they are dead : On the other hand it may be said, That though common graves have no inscription, yet Marble Tombes are not without some Epitaph, Heroicall examples should not goe with a coynon passe, but with a Trompet. *David* afforded this Honorary to *Saul* and *Abner*, and (which is to be obserued) he drew not any line in their pictures

with a blacke coale , which yet he might have done , for both of them had too much shadowe if he would have used it ; but he dealt with them as the Painter did with *Antigonus* , who had but one eye , he drew his Picture , imagine *Inca* halfe-faced , and so buried the deformitie out of the beholders sight .

Neither is this all , which makes me stand in a slippery place , but the various senses and censures too , which are very likely to be found in this great multitude : Some that hated the sound of his Drums and Trumpets , will not patiently endure the *Echo* resounding to their dis-affected eares . And some againe are indifferently content to heare some good words of his Epitaph , because it begins with *Hic jacet* , here he lyes ; as *Caracalla* said to them that desired , that some honours might be spent upon his Brother *Geta* , now dead out of his way : *Sit divus* (saith he) *modo non sit vivus* , honour him as you will , so as he doe not live . The most voyces will doubtlesse vote , that it is needlesse to set up a Candle to the Sunne , for his story is yet alive in all mens memories , and the stage wherein he acted it , is yet warme . The truth is , I had rather leave him to the history , which I hope the Honourable Houses have bespoken , and to that *Power* that shall be the *praece* of this *Achilles* . But because his name would sometime have passed me cleare through all Guards , and probably hath not as yet lost that vertue ; and that this State and presence speakes him with more eloquence , then I , so that

that I can but runne the hazard of being an imperfect interpreter by word, of that honour, of which your selues doe speake by signes. And since death hath put him beyond pride, all beyond envy, & my self beyond flattery, what if we make a short Index of his story, and audit his *abentur* in the meane time, not drawing him in full proportions but as *Ezekiel* pourtrayed the Citie of Jerusalem upon a Tile, which will indeed be more suitable to the posture we are in; for deepe sorowes make no long orations, *Lucus lacrimarum rura; ingens stupet*.
to have shewnd his selfe to be a man

Since then it must be so, *jacta est alea*; I shall impose upon my selfe this law, not to build his Monument of common stones, nor trouble my selfe and you, to gather such flowers to cast upon his grave, as grow in common fields, nor descend or stoope to any thing which is beneath *Heroscall*.

His Nobilitie and *his Noblesse*, though they might each of them adorn his Monument, yet the third, which is his *Excellency*, is the transcendent.

For *his Nobilitie*, He was sprung of an exceeding faire an ancient Stemme, which doth branch forth into the great and Noble Families of the Princes and great men of England, and he was the third of this Title which was inoculate into that Stem, by *Queen Elizabeth* of famous memory, *But Titles of Honour may dye as well as men*; and because this renowned Surname carrieth it's name no fur-

ther, I shall omit all matter of Heraldry, as not becomming me at this time and place.

His Noblenesse was of a high and honourable elevation; He was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a stately presence; too generous to be cruell, too great a Patriot to be Courted; his compasse without trepidation or variation, had constantly stood right to that Pole, the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fide Romana & Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of England, of his servants, of his tenants, doe speake him in a better language then the most eloquent Marble is able: Though tenants teares be no commendation to a living landlord, yet are they credit to the dead.

The Character of his *Excellency*, may be that which *David* sometime gave to *Abner*, the great man in my Text; *Art not thou a valiant man, and who is like thee in all Israel?* when the time was come that *Ianus* Temple must be open'd here in England, by the Porter that only hath the key of it, Necessitie, and those orphane sifters (before spoken of) Libertie and Propertie were to chuse their Guardian, Champion and *Vindex*; you the Honourable Trustees, looked out for a *Dictator*, in whose hands you might deposite, the very being, safety, freedom, lives; *Senatus populi Romani*, of the Parliament and people of England, and happily pitcht your eye

eye and choyce upon this man, who was *firpe & ingenio bellicosus*, One that had honour to give credit to the Cause he undertooke, reputation to vindicate his undertaking from contempt of enemies; Interest, whose Drum could presse an Army; dexteritie to manage the Sword, Counsell to direct it, Valour to use it, and faithfulness to discharge it. And he was the man you then resolved to live and dye with. It was the greatest honour in the world, to be credited with the infinite depositum of the life and being of the Parliament of England. And at this time, when you had assigned him this Theater to act his part upon, it was the highest honour to him, that he would undertake to Pilot a Ship so laden with so great a fraught, through the tempestuous and angry Seas which then began to swell, and be intragable, when this poore Kingdome, knew not for the most part, how to weare Buffe and Steele, untill taught by him; in whom that ancient Chivalry and valour of England (which had left it's Monuments in France and other parts of the world, but of later times almost emasculate and growne obsolet) was concenter'd, and by transmigration had layd it selfe up in him: He was the man that was to break the ice, and set his first footing in the red Sea; a *Hercules*, but not *in bivio*; a man resolved, when others hung in suspence; fixt, when some stars of greatest magnitude were moved with trepidation, or erraticke. That filled the breach, when many lay *post principa*, and behind the hedge. No Proclamation

clamation of Treason could cry him downe, nor threatening Standard daunt him: That in that mifte morning, when men knew not each the other, whether friend or foe, by his arising dispel'd the fogge, and by his very name, commanded thoufands into your service. Such as were for Reformation, and groaned under pressures in Religion, he tooke by the hand, and they him. Such as were Patriots, and would stand up for common Liberties, he tooke by the hand, and they him, and so became the bond or knot of both, as the Axle-tree of the world upon which both the Poles doe move; And this must be his honour alone for ever, for though *Joshua* also doe admirably when he comes to it, yet it is *Moses* that first leads forth Israel by their Armies.

Thus he enter'd, and for his deportment upon the stage, and the experience hee gave of himselfe, who knowes not it? Such was his *personall valour*, as if nothing but Steele had gone to his composition. The instances are famous; In that great Battell at Edge-hill, where this Kingdome had her first *Crisis* upon a Sabbath-day, (our wars have now fulfilled above halfe a weeke of years) when he had lost a wing yet he flew about, *Et nullo discrimine, notum, dux an miles erat*; Hee shewed his Aray there what a man they had adventured with, in their first Voyage; No, I pra, *sequar, Captaine*, but one whose Valour gave the word, *sequimini me*, with whose Steele (it's no disparagement to say, that) his for ever famous chiefe-

chieftaines ihspand their edge, and so that Hill was
miser standing Trophoe your enemies right Hor-
rible from that day began to take you for a Par-
liament.

I will leave to the large Map of his Story, those
many memorables and victories which deare his-
tory; for even great places doe not always finde
any room in a little Map, and shall instance him but
in one other particular, that famous Expedition to
Ghæster, when we were at a very low water, and
this Eagle had then also moued his feathers, and
hath inspired them with renowned Londoners,
etc. fight the greatest part of that long march
thither, where the then Governour which I may
(borrowing of him his word) call Augus Regni
Saxo, the Duke of the Kingdom of ENGLAND,
(because he took the enemy his horse by the bridle
in his full career) and stopp him, and being resulved
to sett their City to them by the Candle, was res-
cued before the Candle dropt, by this Noble
Champions, who retreating from that Trophoe,
fought his way back again through hunger and
Inwifhip; and because this Herreau shold not be
like an empty field without some charge, He scat-
tered that great Army neer Mowbray, and to you this
renowned Cley, ~~and his Legions~~, restored your
valiant Legions, and restored ENGLAND to it selfe,
An unparalleld Expedition.

His Faſhion was like Touch or Marble with-
out any ſtaining flaw, no Honours, Offices, or
whatſoever beares the name of greatness could
bebothe. This good Judies wold have beene as dire.

He knew the Pole he must sail by, and steered not by a mercenary Compasse. Hee had espoused the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam.*

His ends, so far as one may learn the mark by the Archers eye, were not private interests, respects, or parties, to be served upon the ashes of publike ruines. Talk of gold to souldiers of fortune, Hee was *Themistocles*. A right line drawn from the Center you set him, would have cut the center of his sinnes and ends. Had you fallen upon such a Merchant as would have bin occenrich to you, & have cauponated the war to raise his private interest, or have put in the great fraught hee was trusted with, and consigned the Cargazone, to some royll Post, oh, what a Ferall Table of Proscriptions (like that of *Silla's*) might have been set up amongst us, and your lives have been bargain'd for, and sold as that Triumvirate did the lives of the Senatours of *Rome*.

His Counsell and wisdom was such as argued him to be a man that knew conduct; Hee had a fine finger to find out, and skilfull to untie or cut the knot. In foresight of dangers his eyes were open, but when hee came to execute his Councils, his eyes were shut against all impressions of fear and trouer.

His love and respect to the Souldiery, such as became a brave Chieftain. He would not Turkishly fill ditches, or stop Canon with them. His hand of relief was not shut or short to refued prisoners. He afforded honorable respect to naked and wounded

valour. His countenance paid and arm'd his souldiers when sometimes they wanted both: and no wonder if his Schoole bred such a gallant Infantry which had such a Master and such an Usher.

In sum. This *Camillus* was a second *Romulus*. His Monument needs no inscription, for his Epitaph is written in the hearts of Men. Nothing but *H. S. S. E. X.*, the Great, the Valiant, the Faithfull, the Parliaments *Essex*, the *Essex* of *England*, and the *Treasures* thereof: who added to his Noble Coronet all the Military Crowns. Saying that which is called *Naval*, or the Sea-Crown, which is due to another most Noble Worthy, more Faithfull than the element he was then the Master of. *one and I* concluding now living. For his death, the Foldeyn hope it senes out before it, was but slighe, the Physicians thought him haileable, but death lay in ambuscado in a full body, & suddenly surprised him with a dying sleep, and now we are erecting of his Monument, one of the seven wonders of the World was a Tounbe. And if the Noble and Famous Men who soughe under his Banner, shall please to be set in for his supporters, it will be such a Squadron-Monument as will have no bretcher in *England*, untill the time do come (and I wish it may be long first) that the most renowned and excellent Champion that now governs the Sword of *England*, must lay his bones by him, and then there will be the *Alpha* and *Omega* of such a Story as shall render God *fairefull in praysse*, *doing wonders* by the first hand of him that led us through the untrodden paths of the will-

destitute, and by the second hand of him that had
made Victory (which Master hath 2000000000
Jack on both sides) to change its name, who if he
shall have but one stone out of each City or strong
Hole taken by his Armes, to make his Tombe, it
will be such a Moniment that every stone of it
will speake a history, and shew a Miracle, or if that
cannot be. It will be enough, that hee lay his head
upon an immortall Turf taken out of *Nesby* field,
God thought *Moses*, or rather mad him the fittest
man to begin, and Mead Iliac forth, and the world
Iesu with the completing of the work, neither doth
Iesu cleare the worth of his selfe, nor the worth
of *Iesu*, and so craving pardoun of thy boldnesse
with your patience. I have endeavoured to speake
without reflections upon any, for I mean to
speake in the foot brcke of my man, thereto to
raise my speach the higher, as knowing that this
Prince and great man needed not to pull downe the
bones of any other mans Moniment to build his,
who had cau in his own Countryes being this
the honourable *Parliament* that gived us from
whom we passe to our posterity the countayances of
our liberty and safety. *It was necessary, & that was
evere abilitie*. I have no more but this *Hee lived a
good Generall*. *Hee died a Gallant* (but), and
therefore a lamentation to all his selfe, and to leave
him in his Bed of Honour, and draw the Curtains,
and put out the lights.

One day world unparting, and left my Lord to
you, we may know how great the tree that's fallen
was, by the quantity of wood that it leaves behind

it. We look upon you as them that will endevour
to prevent the same by acting from that Noble
principle which moves to the universal and com-
mon good; the losse we have susteined is great
tho he never had worse Buff but onely Parliament
Robes, & ther they fly that when a limb or part of a man
is cut off, *animus & ira* abit, the soule is removd, I
with the Phylosophy may be verified in the resur-
ection of his reallie and faithfullnesse unto you, that
so he may remayne among you in quintessence and
virtue, being as it were divided among you, as they
say of *Romulus* that he was discepte by the Senate,
when he died, and every Senator got a piece of
him. Let nothing that was exemplary in him be put
in his grave, that neither we nor our posterity may
have cause to write upon his Scarue, as they did
upon that of *Brenius*, *qui non vobis est olim socius*
10. As for his Military worth, If any shall apply
themselves to copy it out, or some young Noble
Spark shall please to go to school to his Monument,
their lesson is, *Disciplina militaris, Gallorum*. Here
they shall be taught how to excell, *sive & armis*,
How to have mettle in their Coat, as well as Co-
lour; How to carry themselves so, as they may
liger exercitum non amere, sive in an Army and not
preisse, silence mutinies, or perswade the sol-
dierie with one word *Quirites*, and in a word how
to be an *Essex*, not a *Cesar*, who converted his
Arms against the Senate, and therefore hath a blot
in his Copy to this day.

I must conclude with you the most Honourable
Senate of *England*, It would be too much pre-
sumption

sumption in mee to thank you for this Honour of your presence and sorrows, Its a great thing to be made immortall by an immortall Parliament, All the honour which belongs to your servants and instruments, redounds to you, what they get or receiye is but handed by them to you the owners, shold wee write down but fifty to them, when there is a hundred due, the losse would be yours. It was a stately deportment to entertain the news of this great Champion and Senatour his death, as the old *Romans* used to enterrain sad tydings, *matri vestibus*, and to honour your sorrow with an adjournment: This is the way to breed moe *Essex's*. Its honour that breeds a souldier, Take honour out of his eye, and you cut off the Spurs from his heels. My wishes are, first, that you may never have occasiō to create any moe then you have done by the name of Excellency, secondly, that if you must, there may be such men with whom in safety you may lay up your lives, and thirdly, that you may have the happiness to pitch upon them.

F I N I S.

